A DEFENCE OF THE Four Illuſtrious STUARTS, KINGS OF GREAT BRITAIN:

With ſome REMARKS on the

NATURE of GOVERNMENT,

AND ON THE

ENGLISH HEREDITARY MONARCHY.

LONDON:

Sold by W. REEVES, in *Fleet-ſtreet*; and R. GIBSON, in *Charles-ſtreet*, St. *James's-ſquare*, and other Bookſellers.

MDCCLVIII.

(Price Six-pence.)

RB23 a.7007

THE INTRODUCTION.

WHOEVER desires to promote *Truth*, will endeavour to set what he offers to his Reader in as *clear a Light* as he can, and whenever any Writer uses a superfluous Multiplicity of Words, or perplexes his Subject with various unnecessary Matters and Arguments, it is generally a Sign of a *bad Head* or a *bad Heart*.

How far the Author of what follows has clearly stated the Complicated Subjects he writes on, and proved the several *Propositions* he has laid down, must be left to the Reader's Determination.

However, he thinks he has worded the *Propositions* so clearly, and placed them in such a Chain, that every Reader may see if any Link fails; and as he has set his Proofs separately under each Head, so any one may clearly see whether the Arguments there offered really prove the Proposition they are brought to support.

And that the Reader may see them all at one View, he has first placed them together, then added a short Proof of each, referring the Reader for fuller Satisfaction to the following Numbers.

PROPOSITION I.

There must be an absolute, unlimitted, and uncontroulable Power, lodged somewhere in every Government.

Proposition II.

It is not lawful to reſiſt ſuch a ſupreme Power on any Pretence whatſoever.

Proposition III.

The Laws of every Country muſt be the Rule of the Subject's Obedience.

Proposition IV.

Particular Forms of Government may be altered by the Conſent of all intereſted.

Proposition V.

The Monarchy of *England has long been Hereditary.*

Proposition VI.

The Hereditary Monarchy of *England* was irreſiſtible.

Prop. 1. The Truth of this is evident from the Nature of Government; ſince if any are to govern, others muſt obey, elſe there can be no Government; for all cannot command or govern each other mutually, for then there would be no Government at all, for every Man would be independent of all other Men; and ſo there would neither be Governors, or Governed, or Subjects, each being independent of all others.

Prop.

Prop. 2. To ſay the ſupreme Power in a Nation may be reſiſted, is to ſay, that it is not the ſupreme Power, for that there is another Power ſuperior to this ſupreme Power, which may controul it, which is a plain Contradiction, for then it would not be the ſupreme Power; conſequently the ſupreme Power, wherever it is lodged, is not to be reſiſted.

N. B. Theſe two Propoſitions equally concern all Sorts of Governments, whether *Hereditary* or *Elective Monarchies*, or Commonwealths, ſince, wherever the ſupreme Power is lodged in any of them, that Power is there irreſiſtible.

The careful obſerving of which would prevent many of our Diſputes about the Lawfulneſs of Reſiſting the ſupreme Power; for very few who underſtand this will diſpute whether the *ſupreme Power* be *irreſiſtible*, though they juſtly may whether ſuch or ſuch a Power in a Nation be truly the *ſupreme Power*, for theſe are very different Queſtions.

Prop. 3. All Parties ſeem to agree in this, for all Obligation to obey muſt ariſe from ſome Law which has a right to exact our Obedience; for where there is no Law to direct, every Perſon is at Liberty to act as he ſees proper; conſequently the Law of the Country muſt be the Rule of the Subject's Obedience.

Prop. 4. This is agreeable to the Principles of 999 in 1000; here the Maxim takes Place, that* every Man may renounce his own Right.

* Quilibet poteſt renunciare juri pro ſe introducto.

King

King *Charles* II. gave up the Court of Wards, and freed us from the Bondage of many hard Tenures, and granted the *Habeas Corpus* Act, and the People are obliged for many benevolent Acts to the merciful Family of the *Stuarts*, the Legality of none of which is queſtioned by the warmeſt Advocates for the Crown.

The ſame may be ſaid of any pretended Power in the People, ſince they may give up their Right as much as the King can his, and conſequently every legal Act which takes away, or limits their Power, is as binding on them as the other on the Crown.

Prop. 5. That we have long had a Monarchy here is beyond Diſpute, and that it was looked upon as hereditary, appears from both Sides claiming it as ſuch in the long Conteſts about it, between the Families of York and Lancaſter. However,

The Act of Recognition, 1 *Jac.* I. puts this out of Diſpute, which is in theſe words.

'We being bound thereunto by the Laws of 'God and Man, do recognize and acknow-'ledge, that immediately upon the Deceaſe of 'Queen *Elizabeth*, the Imperial Crown of the 'Realm of *England*, *&c.* did by inherent Birth-'Right, and lawful and undoubted Succeſſion, 'deſcend and come unto your moſt excellent 'Majeſty, as being lineally, juſtly, and lawfully 'next and ſole Heir of the Blood-Royal of this 'Realm, and to this Recognition we do moſt 'humbly, and faithfully ſubmit and oblige our 'ſelves and our Poſterity *for ever*.'

Which is further confirmed by the known Maxims and Rules of our Law, to wit,

That the King never dies,

That there is no Interregnum in our Hereditary Kingdom;

That on the Demiſe of the King, the Crown immediately deſcends to the right Heir, before he be either proclaimed or crowned;

That it is high Treaſon to attempt any Thing againſt his Perſon, or Royal Authority, before his Coronation, as well as after.

I ſhall only add, That

At the Convention, not at all favourable to the *Stuart* Family----At the Conference about the Abdication, it ſeems fully agreed both by the Lords and the Commons, that by the Conſtitution of our Government, the Monarchy is Hereditary.

And if fifty-one againſt forty-nine, ‡ being only a Majority of two, could make the Prince of *Orange* King, ſure the undoubted Acts of the whole Legiſlature, paſſing the Acts of 1 *James* I, and 12 C. II. c. 30. muſt bind the Parties thereto, and all thoſe that come after them, as long as thoſe Acts continue in Force.---And thoſe Acts both declare and confirm the Hereditary Right of the *Engliſh* Monarchy, and declare againſt the Lawfulneſs of Reſiſtance, as mentioned under the next Propoſition.

Prop. 6. Biſhop *Kennet* in his Sermon before the Houſe of Commons, the 30th of *January*, 1705, ſays.--- 'It was declarative of our 'Original Conſtitution, that our Legiſlature, upon 'Occaſion of this Day, would have it expreſſed, 'that by the undoubted and fundamental Laws 'of

‡ And the Archbiſhop of *Canterbury*, the Earls of *Mulgrave* and *Huntington*, would not come.

'of this Kingdom, neither the Peers of this 'Realm, nor the Commons, nor both together 'in Parliament, or out of Parliament, nor the 'People collectively or repreſentatively, nor any 'other Perſon whatſoever, ever had, have, or 'ought to have, any coercive Power over the 'Perſon of the Kings of this Realm; and I 'think it is evident, that where there can be no 'Coercive Power, there can be no Reſiſtance.' See 13 C. II, c. 6. 14 C. II. c. 3, which utterly diveſts the Eſtates of the Realm of any Power of reſiſting the King, and the ſame Act declares this to be, and ever to *have been*, the Fundamental Law of this Realm.

I ſhall not need to add, that at Dr. *Sacheverel*'s Trial, it was agreed by the greateſt Men on both Sides, that our Laws condemn all Reſiſtance, and to uſe Sir *Joſeph Jekyll*'s Words, 'in ſuch Terms, 'as to exclude any Exception whatſoever.'

To what is before-mentioned, under each particular Propoſition, I ſhall only add, (as a full Proof of the moſt, at leaſt of the moſt diſputed Propoſitions) the Letter of Archbiſhop *Tillotſon*, to the Lord *Ruſſel*, which, whether we conſider the Character of the Writer amongſt the greateſt Oppoſers of theſe Propoſitions, the Solemnity of the Occaſion of it, or the Solidity of the Arguments in it, will every way engage the deep Attention of every conſiderate Reader.

Lord *Ruſſel* lay under Sentence of Death for Treaſon, and was of Opinion, that Reſiſtance was in ſome Caſes lawful.---Dr. *Tillo ſon*, and Dr. *Burnet*, preſſed the Illegality of Reſiſtance in all Caſes, and that if his Lordſhip continued in that Opinion, he would die in a great Sin, and after

ſeveral

ſeveral Conferences, Dr. *Tillotſon* wrote him the following Letter.

Dr. *Tillotſon*'s Letter.

My Lord,

I Was heartily glad to ſee your Lordſhip this Morning, in that calm and devout Temper at the receiving of the *Bleſſed Sacrament*; but Peace of Mind unleſs it be well grounded, will avail but little, and becauſe tranſient Diſcourſe many Times hath little Effect, for want of Time to weigh and conſider it, therefore, in tender Compaſſion to your Lordſhip's Caſe, and from all the good Will one Man can bear to another, I do humbly offer to your Lordſhip's deliberate Thoughts theſe following Conſiderations concerning the Points of Reſiſtance; if our Religion and Rights ſhould be invaded, as your Lordſhip puts the Caſe, concerning which, I underſtand by Dr. *Burnet*, that your Lordſhip had once received Satisfaction, and am ſorry to find a Change.

1. That the Chriſtian Religion doth plainly forbid the Reſiſtance of Authority.

2. That though our Religion be eſtabliſhed by Law, (which your Lordſhip urges as a Difference between our Caſe, and that of the Primitive Chriſtians) yet in the ſame Law which eſtabliſhes our Religion, it is declared, *That it is not lawful, upon any Pretence whatſoever, to take Arms*, &c.

Beſides that, there is a particular Law, declaring, *The Power of the Militia to be ſolely in the King*; and that Ties the Hands of Subjects, tho' the Law of Nature, and the general Rules of Scripture had left us at Liberty, which I believe

they do not, becauſe the Government and Peace of human Society, could not well ſubſiſt on theſe Terms *.

3. Your Lordſhip's Opinion is contrary to the declared Doctrine of all *Proteſtant* Churches, and though ſome particular Perſons have taught otherwiſe, yet they have been contradicted herein, and condemned for it by the generality of *Proteſtants*. And I beg your Lordſhip to conſider how it will agree with an avowed aſſerting of the *Proteſtant* Religion, to go contrary to the general Doctrine of *Proteſtants*.

My End in this, is to convince your Lordſhip, that you are in a very great and dangerous Miſtake, and being ſo convinced, that which before was a Sin of Ignorance, will appear of a much more heinous Nature, as in Truth it is, and call for a very particular and deep Repentance; which if your Lordſhip ſincerely exerciſe upon the Sight of your Error, by a penitent Acknowledgment of it to God and Man, you will not only obtain Forgiveneſs of God, but prevent a mighty *Scandal* to the *Reformed Religion*.

I am very loth to give your Lordſhip any Diſquiet in the Diſtreſs you are in, which I commiſerate from my Heart, but am much more concerned that you do not leave the World in a Deluſion, and falſe Peace, to the hindrance of your eternal Happineſs. I heartily pray for you, and beſeech your Lordſhip to believe, that I, with the greateſt Sincerity and Compaſſion in the World, am, *My Lord*,

Your Lordſhip's moſt faithful and afflicted Servant.

* This ſhews Dr. *Tillotſon*'s Thought, as to the two Firſt Propoſitions.

The

The Reader will doubtleſs obſerve, that this celebrated Archbiſhop condemns all Reſiſtance, here, though *our Religion and Rights ſhould be invaded*;

1. As contrary to the *Chriſtian* Religion.
2. As contrary to the Law of the Land.
3. As contrary to the Doctrine of all *Proteſtant* Churches, and as a Scandal to the *Reformed Religion.*

And alſo as inconſiſtent with the Law of Nature, and the Peace of human Society.

And that the believing the Lawfulneſs of Reſiſtance here in any Caſe, was at leaſt a Sin of Ignorance, and when his Lordſhip was convinced of his Miſtake, called for a very particular and deep Repentance, and preſſes the Belief of Non-Reſiſtance on him in his dying Hours.

Dr. *Burnet* preached * Non-Reſiſtance as high as any Divine ever did, and preſſed the Belief of it on this Lord, as warmly as *Tillotſon* did in his dying Hours.

† But we are now told that it is not *improbable*, that neither of theſe Divines had ſtudied the Point with that Exactneſs the ſubſequent Meaſures led them to do.

Dr. *Tillotſon* was then upwards of fifty years of Age, and *Burnet* in his Prime, and this Point had been warmly diſputed ſeveral Years through the Kingdom, and both theſe Right-Reverends preſſed this Point on this dying Nobleman as neceſſary to Salvation; and can it be thought they had not ſtudied this Point with Exactneſs? Are either of their Capacities to be queſtioned?

* See Sermon at *Covent-Garden* Church.

† See *Birch*'s Life of Archbiſhop *Tillotſon*.

Let any Man read Dr. *Burnet*'s Sermons, * or Archbiſhop *Tillotſon*'s Letter, and aſk his own Heart, whether he does not believe theſe two Biſhops had then ſufficiently ſtudied this Point, and let any of their Admirers juſtify their Conduct, or anſwer their Arguments if they can?

Man may be deceived, but God is not thus to be mocked.

And when a Duty is ſo plain from Reaſon, Law, and Scripture; and was then ſo ſtrongly enforced by Declarations, Subſcriptions and Oaths; how comes it now to be ſo diſputed, denied and even ridiculed by ſo many, who ſhould know, and ought to practiſe better?

Why truly, the Word *Revolution* with many, ſerves for a Plea of Diſcharge from every Duty they have no mind to practiſe.

But did the Revolution make any Alteration in the Laws of the Land in theſe Particulars? Or could it make any Alteration at all in the Duties commanded in the Goſpel?—Certainly not.

Did it ever diſcharge the Subjects from the *natural Allegiance*, the Law declares every Man owes by his Birth? Certainly not, for both King *William*, and the Kings ſince, have had Perſons executed ſolely, for acting againſt their *natural Allegiance*. And do not Indictments for High-Treaſon ſtill run againſt their Natural-Born Allegiance?---And there is but one Caſe in which the Subjects are to be freed from their Allegiance, that is in Caſe of the King's marrying of a *Papiſt*.

* See Sermon at *Covent-Garden* Church.

But the whole, relating to the *Revolution*, about which ſo much has been wrote and ſaid, may be compriſed in a very narrow Compaſs: For,

If it was lawful and juſt, then the Change of Kings, and transferring the Allegiance of the People accordingly, (which were the principal Points) and the Acts made ſince, were lawful and juſt, and the Duties of Obedience continues ſtill the ſame.

But if it was unlawful and unjuſt:---Will any one ſay:---That the Breach of a Duty, can be a Diſcharge from the Obligation to it?---

So that take it the one Way, or the other; the Law of Nature, the Laws of our Country, and the Law of God, ſtill oblige us to the Duty of Non-Reſiſtance to the lawful *Supreme Power*.

For ſure there are Truths which are not to be determined by the Number of Votes, and Caſes on which both Houſes, though never ſo full, will not pretend to be infallible.

And if it once be admitted for a Rule to determine Principles by Practices, and to juſtify what we *are to do* by what we *do*, we may ſoon conclude againſt the Truth of the *Creed*, and bid adieu to the *Ten Commandments*.

The Reader will hereafter alſo ſee that the Word Conſtitution, is a Word originally taken from the Body Natural, and after applied to the Body Politick.

That it continues the ſame notwithſtanding the Change of ſome Laws whilſt the ſame Form of Government remains. That

Monarchy is a State ſubſiſting under the Government of a ſingle Perſon. And is

Elective, as Poland is, or

Hereditary

Hereditary as ours, and an Hereditary one deſcends as it is limited, either to Heirs Males as in France, or to the Heirs General, Male or Female, and ſo comes to Daughters, or the next Female Relation, as it does with us.

That Eſtates in Land with us may be entailed, ſo that all Perſons intereſted then living muſt join to bar the Settlement.

Or it may be ſo ſettled that all Perſons in being, though they join, cannot dock or bar ſuch an Eſtate tail, but that the Children, &c. claiming under ſuch Settlement will inherit ſuch Eſtate.

And this is what is meant by an indefeaſible Eſtate, which a late Law-Writer defines in the following Words.

Indefeaſible, is what cannot be defeated, or made void.

And after this Manner almoſt all the Titles of the Nobility, and many of the great Land Eſtates in the Kingdom are ſettled; and in this Caſe, though Father, Mother, and Truſtees join, they cannot hinder the Child then born, or after to be born, from enjoying ſuch Eſtate ſo ſettled.

This plainly ſhews, that an hereditary indefeaſible Eſtate or Right, is not only eaſy to be underſtood, and conſiſtent with Senſe, but expreſly Part of our national Law, and every where to be met with.

And may not the Title of the King, and Eſtate belonging to the Crown be limited ſo too?

Whether it has, and when, muſt be left to the Reader's own Judgment.

In what is ſaid on the 29th of *May*.*, beſides what is ſaid of the Tyranny during the Baniſh-

* No. 22.

ment

ment of the *Stuarts*, he will find ſome very remarkable Obſervations made by the excellent Mr. *Cowley*, who from the Capacities of the King's Children, and God's extraordinary protecting them in very ſurpriſing Difficulties, concluded, as it ſoon after came to paſs, that God had *Mercy in ſtore for the merciful* Stuarts.

And ſure there are none who have any Eſteem for Princes, any Reſpect for crowned Heads, or any Regard for the Honour of *Great Britain*, but will be pleaſed to ſee ſome little Juſtice done to the much injured Characters of her firſt four Monarchs of the illuſtrious Race of *Stuart*, 'hereditarily ſucceeding one to another in a lineal 'Deſcent of thirty-ſeven Degrees during the 'Space of eleven hundred Years, which is a greater 'Antiquity than any hereditary Monarchy of '*Europe* in one uninterrupted Race can pre-'tend to *.

A ſhort Defence of the STUARTS.

The uſual Crimes laid to their Charge are,

1. Their ſuppoſed favouring of Popery.

2. Their being influenced too much by, or in Favour of *France*.

3. Their encroaching on, or deſigning to invade the Liberties of the Nation.

And laſtly, their not governing well in general.

As to Popery----The very firſt Year King *James* came to the Throne, he made a ſevere Act againſt ſending Children to foreign Popiſh Seminaries.

* Mr. *Innes*'s Preface to his Critical Eſſay on the antient Inhabitants on the Northern Parts of *Britain* or *Scotland*, *London* 1729.

And

And in his third Year a ſeverer.----And King *Charles* I. in the third of his Reign made a ſeverer ſtill----by which as juſtly obſerved in a very remarkable Cauſe*, *The Offender would be cut from his own Family and his native Country, and be in many Reſpects an alien Exile.*

On which Occaſion Judge *Forteſcue* obſerved, That,

'The preventing our Youth from being ſent 'into Popiſh Countries to ſuck the Poiſons of 'their pernicious Principles, and ſtir up the Sub-'jects to Rebellions and Tumults, is the greateſt 'Bulwark to the Proteſtant Religion.'

Theſe Laws continued ever ſince, and were allowed to be in Force in the great Cauſe between the Dutcheſs of *Hamilton* and *Fleetwood*, 6 *Geo.* I.

And can one Chriſtian deſire greater Severities againſt another? How do we Proteſtants like ſuch Severities when practiſed in *Germany* or *France* againſt Proteſtants†? *And whatever ye would that Men ſhould do unto you, do you unto them, for this is the Law.* But if promoting *pernicious Principles*, and ſtirring up the *Subjects* to *Rebellions* and *Tumults*----be the Way to promote *Popery*, we have had ten Times more of it ſince the *Revolution* than in the Reigns of all the *Stuarts*,----for the moſt pernicious Principles have been publickly propagated, and rebellious Principles taught by all Orders and Degrees of Men, and the Nature of Things ſo changed, that

* *Strange*'s Reports, Vol. I. p. 318. Ibid. p. 356. Ibid. p. 331.

† How did the Diſſenters like the Act in 1667, to prevent ſeditious Conventicles? A celebrated Hiſtorian aftermention'd, calls this a ſevere and unchriſtian Act, p. 104

what was Popery under the *Stuarts*, is now become the almoſt ſole Proof and Teſt of a good *Proteſtant* ſince the *Revolution*, i. e. the Belief of rebellious Principles.

King *Charles* II. not only continued the above Acts, but he excluded the Papiſts from all Poſts and Places in Church and State, and what is more, excluded the Popiſh Lords for ever from their *Hereditary* Right of ſitting in the Houſe of Peers.

How any other Engliſhmen would have liked, or born ſuch a Deprivation I ſhall leave the Reader to judge; but ſurely ſuch Acts could never be paſſed by a King deſirous of promoting the Intereſt of Popery.

When King *James* II. came to the Crown, he was ſollicited by the Pope, the *Spaniards*, and *Germans* to join for the Popiſh Intereſt, which he refuſed, on which they all joined to promote his Ruin; and his Succeſſor King *William* joined in and ſwore to the Grand Alliance at the famous Congreſs in 1690, wherein they ſolemnly proteſt before God, that their Intentions were never to make Peace with *Lewis* XIV.

'Till he had made Reparation to the *Holy* '*See* for whatever he had acted againſt it, and 'till he had annulled and made void all thoſe 'infamous Proceedings againſt the Holy Father '*Innocent* XI.

And I wiſh theſe Zealots againſt Popery would tell us what they mean by it, and we ſhould then know how far it ought to be condemned; we have ſeen our Liturgy and Epiſcopacy aboliſhed as Popery; and if ſome modern Principles (or rather no Principles) prevail, it is well if the Commandments, the Creed, and the Goſpel too

ſhare not the ſame Fate, to be abdicated under the Notion of *Popery*.

2. As to what relates to the Power of *France*, I do not find King *James* I. charged as faulty in this Particular, there was no Pretence for that then:

And King *Charles* I. not only oppoſed the growing Power of *France*, but ſeveral Times ſent Fleets to aſſiſt the *French* Proteſtants, and abſolutely refuſed to ſtand Neuter in Caſe the *French* did not ſtop in their Attempts of encreaſing their Power.

This Cardinal *Richlieu* never would forgive King *Charles*, and to perplex him, encouraged and ſupported the Preſbyterians in *Scotland* againſt him, which may juſtly be ſaid to have been the principal Occaſion of all his after Misfortunes.

Whilſt at the ſame Time the zealous Preſbyterians addreſſed themſelves to the *French* King as their Sovereign, deſiring his Protection. 'And the ſo-much cried up *Oliver*, when in 'Power*, joined with *France* againſt *Spain*, and 'drove the *Spaniards* into a Neceſſity of making 'a Peace with *France*, that has diſturbed the 'Peace of the World almoſt fourſcore Years, 'the Conſequences of which have well nigh 'beggared in our Times, the Nation he enſlaved 'in his.' And further, we muſt charge the *Pyrenean* Treaty, and the fatal Conſequences of it in a great Meaſure to his, (*Oliver*'s) Account, for he † broke the Balance of *Europe* by aſſiſting the *French* and weakening the *Spaniards*.

* Letters on the Study and Uſe of Hiſtory, Vol. I. p. 251.

† *Eachard*, p. 735.

Soon

Soon after the Reſtoration King *Charles* II. was engaged in a juſt War againſt the *Dutch*, and the Duke of *York* was ſo ſucceſsful againſt them, that an Hiſtorian, no Way favourable to the Houſe of *Stuart*, juſtly obſerves *, 'If *France* had now '(in 1666) deſired the Ruin of the States, ſhe 'needed only to have withdrawn her Aſſiſtance 'to have it rendered unavoidable. Inſtead of 'which the Moſt Chriſtian King had no ſooner 'received Intimation of their Danger, than he 'reſolved to riſque in earneſt the youngeſt Child 'of his Power and Policy, his darling Fleet, 'for their Preſervation †.' And again,

The whole Series of Mr. *De Eſtrades*'s Negotiations during this Period, furniſhes abundant Proof that *France* was really ſo much alarmed at the Project of *England*, to monopolize the Powers and Profits of the Sea, that ſhe thought it her Intereſt to oppoſe it, and join with the States, and was ſolicitous to revive our Troubles, and entered into Treaty with *Ludlow* and *Sidney*, and made Propoſals to *Lambert* for that Purpoſe.

And when the Court of *England* (in 1664) thought the Intereſt of Commerce to be more nearly and intimately their Concern than the Balance of *Europe*, and endeavoured to win over the Moſt Chriſtian King, he in a Letter ſays ‡, it very much imported him, that the States ſhould not be cruſhed, becauſe by that Means, the Power of *England* at Sea would be too formidable ‖; and *France* declared War againſt *England*, not *England* againſt *France*, and the Emperor himſelf joining with *France*, in the Guaranty of the Treaty which

* *Ralph*, p. 134. † P. 136. ‡ Ibid. 108. ‖ Ibid. 120.

bereft *England* of the Biſhop of *Munſter*'s Aſſiſtance, and reſtored the Peace between him and the States; ſo *England* alone was to make her Party good againſt all the Naval Power of *France*, *Denmark*, and *Holland*; and the *Dutch* declared (*p.* 114 ibid.) they would liſten to no Propoſals of Peace, but in Concert with *France*.

The ſame Author * obſerves, that *France* and *Holland* appeared at this Time, (1663) to have been under the Direction of the ſame Spirit, and to have co-operated in the ſame Views; and it is very well known that the Republicans and Covenanters were conſtantly in Plots againſt King *Charles* II. and found a conſtant Refuge and Encouragement in *Holland*; and after mentioning ſome of the *French* and *Dutch* Intrigues, the ſame Author adds, *p.* 116.

'And it is moſt obſervable, that one of the 'principal Objects, which both *France* and *Holland* 'had in View, was to increaſe the Diſcontents, 'and widen the Diviſions of the *Engliſh*, that 'Domeſtick Diſorders and Commotions might 'render them the eaſier Prey to their foreign 'Enemies.' And when *Downing* had Orders † from *England* to act and concert with *Gamarro*, the Miniſter of *Spain* (as he did), and when there was a wonderful Concurrence of Intereſts againſt *France*, the *Dutch* could not be prevailed upon to take one Step toward the eſtabliſhing ſuch a Confederacy as alone could have ſet Bounds to the Ambition of *France*. Notwithſtanding all which, and the *Dutch* claiming the whole Coaſt of *Guiney*, levelled at the *Engliſh*, which Incroachments Sir *George Holmes* was ſent to ſtop, and did it effectually.

* P. 94. † Ibid. 90.

Not-

Notwithſtanding the *Dutch* inviting King *Charles* to join in Concert with them againſt the *Algerines*, and Sir *J. Lawſon* was ſent on behalf of *England*, and *De Ruyter* of *Holland*, who left the *Engliſh* at Sea, and ſailed to *Guiney*, took Places from the *Engliſh*, and ſeized the *Engliſh* Merchants.

Notwithſtanding that thoſe ſame *Dutch* in 1667, * on the very Day *May* 5, *N. S.* that the *States* ſent their Compliments to the Embaſſadors at *Breda*, declaring at the ſame Time their cordial Diſpoſition towards a Peace, they ſigned the Agreement with *France* for the Conjunction of both Fleets.

Yet after all this ill Treatment, when this ſame King of *France* was in a rapid Courſe of Victories, and on the brink of ruining theſe ſame States, this ſame King *Charles* entered into the Triple Alliance with them and *Sweden*, which effectually ſtopt the then Progreſs of the *French* Power, and ſaved thoſe very *States* who had done all in their Power to ruin him.

During the ſhort Reign of King *James* II. tho' then we had two Rebellions, he called in no foreign Forces; and when the Prince of *Orange* intended to invade *England*, he poſitively refuſed 30000 Men offered him by the *French* King, or even to conſent to a Body of *French* Troops marching to the Borders of the *Dutch*, though that muſt have ſtopt the intended Invaſion.

And how the *French* have lately behaved to the Deſcendants of that Monarch, is too freſh in Memory to need to be repeated; and it is well known that the *French* have never been ſincere Friends to the Houſe of *Stuart*.

* Ibid. 153.

3. As to the third Article----the Conceſſions made to the People named under the laſt Head, will abundantly clear them from the Charge mentioned in this, and whoever conſiders the Behaviour of our celebrated * Queen *Elizabeth* to her Houſe of Commons, how ſhe impriſoned the Members by her own Authority, forbid the Speaker to receive Bills ſhe diſliked, and ordered ſome of the Members to keep their Chambers at her Pleaſure, and compares theſe Proceedings with the worſt of thoſe under the *Stuarts*, may juſtly ſay, that if the ſmall Miſtakes of the *Stuarts* in this Kind may be called Whips, hers muſt be called *Scorpions*; but I mention this not to leſſen her Character, but to ſhew how differently ſhe and the *Stuarts* are treated in this very Particular, when ſhe is not ſo much as cenſured by thoſe who brand the *Stuarts* as Tyrants for much leſs Miſtakes in the ſame Kind.

We come now to conſider,

Laſtly, the General Government of theſe four Monarchs.

And I ſhall take the Subſtance of what I ſhall mention from thoſe no way favourable to them, that it may be the leſs ſuſpected of Partiality, with ſome proper Obſervations.

King *James* I. had the hard Taſk to keep two Nations at Peace, which he did, aud he was earneſtly ſolicitous † to put the Church of *Scotland* on the ſame Foot with that of the *Engliſh*, which was never to be forgiven by the Puritans.

And when very young on the *Spaniſh* Invaſion exerted himſelf againſt them and their Deſigns ‡.

* See *True Briton*, Vol. III. No. XII. p. 270; and Vol. II. No. XV. 336, 337.

† *Rapin*, Ibid. p. 193.

‡ *Kennet*'s Hiſtory, Vol. II. p. 539, 576.

He made conſtant and publick Profeſſion of the eſtabliſhed Religion to his dying Day *, and when dying, charged the Prince, his Son, to protect the Church and Clergy.

As to the Privileges of the Commons, they were exceedingly enlarged in his Time, and he ſcarce ordered his Family Affairs without the Advice of the Houſe of Commons †, even to the leſſening the Dignity of the Crown, and the Prejudice of his Succeſſor.

And as to his pacifick Conduct, if his Subjects were the better for this, as they certainly were, they had no Reaſon to complain.

Another Writer obſerves, that he 'overflowed 'with Tenderneſs for his People, and with Gra-'titude for their late joyful and unanimous Re-'ception of him;' he was ready to do every Thing for their Good, and infinitely deſirous of being well with his Parliament.

And though he was deſirous to have got his Son-in-Law, the Elector *Palatine* (Anceſtor of the preſent Family on the Throne) reſtored, yet he would not enter into what he thought an unjuſt War for his Sake, nor engage theſe Kingdoms in Wars on the Continent, which have of late proved ſo fatal to us.

King *Charles* I. was (as the ſame Author obſerves) of as pacifick a Temper as King *James*, yet, when dragged into the Field by Honour and Diſtreſs, none ſhewed a clearer Courage, or a more manly Compaſſion.

None can deny but that he had *Senſe*, *Courage*, and *Virtue*; and his Love to his People, and his

* *Rapin*, Ibid. 232.

† See the *True Briton* before referred to.

Zeal

Zeal for our Religion, were ſhewed in his unbounded Conceſſions to his People, which were received with univerſal Joy, and his dying a Martyr for the laſt.

But little more needs be added in his Juſtification, his Innocency, Love of our Country, our Conſtitution, and Religion, being now generally allowed.

King *Charles* II. was (to uſe the Words of a late Writer) a Prince, (though loaded by numberleſs Writers) who did actually make as many Conceſſions to his People, and paſſed as fair and obliging Acts as any other for many Ages, moſt of which the Nation finds the Benefit of at this Day.

Beſides the great *Act* of *Indemnity*,----He gave up the *Court* of *Wards*, *Knights Services*, Purveyances, *&c.* which was a *Prerogative* of the Crown, not eaſy to be ſurrendered by another King, and twelve Millions due to himſelf.

By the *Teſt Act* he bound up his own and his Succeſſors Hands, and loſt the Service of a great many of thoſe he accounted his beſt Friends.

He more effectually did the ſame in the *Act for diſabling Papiſts* from *ſitting in either Houſe of Parliament*.

And to remove all Fears from his People, he readily concurred in the deſtroying that terrible Writ *De Hæretico comburendo*.

But what is moſt to be remembered is his happy Confirmation of the Liberties of the People in that called the *Habeas Corpus Act*, by which *Engliſhmen* are ſo nobly diſtinguiſhed from the Subjects of all foreign Governments, whether they be Monarchies or Commonwealths.

The Court of Wards and Liveries was the moſt offenſive to the People in general, and ſo great

an

an Happineſs was this Condeſcenſion eſteemed to the Nation, never before ſecure, but a Stranger to the Family, or an Enemy to it, might poſſeſs the Inheritance of their Anceſtors, that it was received with an univerſal Teſtimony of Joy and Gratitude *.

To which I ſhall only add the Statute of Frauds and Perjuries, which is generally allowed to be the wiſeſt and the beſt Act that ever was made.

King *James* II.'s Reign was interrupted with two Rebellions, and ſo ſhort that no great Matters can be expected from it; but he paſſed the good Act about diſtributing Inteſtates Eſtates, and was the only King who ever told the Commons, when willing to give more, that he had Money enough. His Character, as given by an Enemy, (Biſhop *Kennet*) a Friend, (Mr. *Kettlewell*) and one who ſeems far from a Favourer of the Houſe of *Stuart*, is given in the *True Briton*, Vol. V. No. 19. the Subſtance of which is,

Biſhop *Kennet* ſays, Heaven, and his own Goodneſs, made him better than *Trajan*, and there was nothing but the united Allegiance of his Subjects to make him happier than *Auguſtus*.

* Few ſeem now to know what theſe Tenures were. Biſhop *Kennet* tells us (*A. D.* 1000) every Virgin or Widow poſſeſſed of Lands held in capite from the Crown, could not diſpoſe of herſelf in Marriage without Licence from the Supreme Lord, and were obliged to marry as directed, or fine; ſo *Lucia*, Widow of *Randal* Earl of *Cheſter*, gave 2601. 13 s. 4 d. for Livery of her Father's Lands, and 500 Marks, that ſhe might not be compelled to marry within five Years; and the Men were ſubject to great Hardſhips as well as the Women, and when Wards were often diſpoſed of in Marriages to Women of unequal Degree and Fortune, and ſometimes to Foreigners.

Mr. *Kettlewell* ſays to this Effect,

That there was no Qualifications neceſſary in him, which either *Engliſhmen* or Proteſtants could have wiſhed for, had it not been for his Religion; and that he propoſed thoſe Methods of Government which he took to be moſt conducive to the Happineſs of all his Subjects in general, without Reſpect to Perſon or Party.

Mr. *Ralph* ſays, it is agreed on all Hands, that he was the beſt Œconomiſt that ever ſat on the Throne *; that he applied himſelf to the Management of the Revenue †, and to the Retrenchment of every ſuperfluous Expence; that he was zealous for the Glory and Intereſt of this Nation, and was in all Reſpects as well qualified for an *Engliſh* King as any that ever ſat upon the Throne, if it had not been for the Point of his Religion.

His Generoſity ‡ to the *French* Refugees is well known; and that he was averſe to all Perſecution on Account of Religion, it being his fixed Principle,

That the Peace and Tranquillity of a Kingdom is beſt preſerved when the Subjects have no Reſtraint upon them in the Modes of their religious Worſhip; and Mr. *Ralph* juſtly ſays, (p. 40.) Perſecution for Conſcience Sake can never be defended.

His ſupporting the Civil Liſt, keeping || a formidable *Navy* ready to put to Sea, and an Army of near 30000 Land Men, with leſs than two Millions a Year, and not leaving one Shilling that could properly be called a National Debt, but

* P. 919. † P. 851. ‡ *Kennet*, Vol. III. p. 473.
|| Hiſtory of our National Debts and Taxes from 1688 to 1751, p. 3—6.

what there was Money in the Exchequer, and Taxes uncollected to pay, is a ſufficient Proof of his prudent Management; and his dying Advice to his Son to avoid Perſecution, a Proof of his retaining the ſame good *Principle*.

And now, after mentioning the ſeveral Particulars above-named of theſe four Reigns, it cannot be improper to conſider ſome few of a more general Concern, under the four following Heads.

1. To whom theſe Nations are indebted for their greateſt Liberties and Privileges.
2. Who have laid the heavieſt Taxes on them, and who have uſed thoſe granted the moſt for the good of the Publick.
3. Under whom theſe Nations have been in the moſt *flouriſhing* Condition.
4. And laſtly, who have moſt regarded Religion in general, and the Church of *England* in particular.

1. As to the firſt, the Conceſſions and Acts of the *Stuarts* before-mentioned are ſo plain a Proof of this, that I preſume it will not be diſputed. King *William* indeed granted many forfeited and other Eſtates to his Creatures, to the great Diſſatisfaction of the Nation; and the Liberties of the Subjects are abridged in many Inſtances by the ſeveral Taxes laid on them, and the various Powers of the Officers collecting them, not to mention that the Triennial Bill ſo much eſteemed is now altered.

And there can be no Diſpute as to what was given in King *James* and King *Charles* the Firſt's Time as to the Quantity, for at the Reſtoration King *Charles* II. had but Twelve Hundred

Thouſand Pounds * paid to defray the Expences of the Navy, Guards, Civil Liſt, and indeed the whole Expences of the Government, for which *Cromwell* levied annually three times that Sum by his own Authority.

The Hearth or Chimney Money, which was thought ſo great a Hardſhip, affected the Land Owners about Two Pence in the Pound †; and the famous Whig Hiſtorian honeſtly owns ‡, that 'in the Money Proceedings it muſt be allowed, 'that they (the Houſe of Commons then) 'acted with an Œconomy, which very juſtly 'reproaches the Profuſion of later Times, 'and moſt of the other Incomes were from 'Duties on Wine;' and after Peace was made with *Spain*, that beneficial Trade was in Part recovered, which *Cromwell* had ſo fatally given to the *Dutch* by his Conduct, at the ſame Time that he had given the Balance of Power to the *French* by the War againſt *Spain*.

And I preſume the Whig Calculations of our Payments ſince the Revolution, amounting to ſix Millions yearly on an Average; and that the Land has paid at leaſt Two Shillings in the Pound, and near double that for ſome Years paſt will not be diſputed.

And as to the Applications of thoſe reſpective Sums, to enter into particular Miſapplications would certainly be very diſagreeable, and therefore I ſhall only mention in general; That

The *Stuarts* had no private Intereſts to ſerve in foreign Countries, and therefore avoided Land Wars; their Wars were with our Rivals, the

* *True Briton*, Vol. IV. p. 15. † *Eachard*, 759.
‡ *Ralph*, 117.

treacherous

treacherous *Dutch*, or with the *Algerines*, and other Pyrates to protect our Trade: now theſe Wars being at Sea, little of the Money ſpent in them was carried out, nor ſunk the Capital of the Kingdom; whereas in Land Wars ſince the Revolution the Money was ſpent in foreign Countries.

And *Rapin*, that noted Enemy to the *Stuarts*, cannot but obſerve that the Commonwealth was powerful from the Beginning; but the Money had not been carried out of the Kingdom, and the Nation ſwarmed with People in 1642, having had no Wars to ſpeak of ſince the Death of *Elizabeth*. In a Word, *England* was not leſs powerful than it had been under *Elizabeth*, and might have been under *James* I. and *Charles* I. had thoſe two Princes thought proper to engage in foreign Wars.

The ſame may be ſaid of the Wealth and Power collected from the Reſtoration to the Revolution, which were ſince ſpent ſo freely in Wars on the Continent, to the exhauſting of our Capital Stock, and running the Kingdom into ſo deep a Debt, and ſuch a Load of Taxes.

The Commons could never drag King *Charles* II. into *German* Wars, he knew the Poverty of the *German* Princes, and foreſaw what the Conſequences would be; and after ſixty Years ſpending our Blood and Treaſure for the moſt tyrannical and perſecuting Papiſts in *Europe*, (and all under the Name of preſerving of Liberty and the Proteſtant Religion, and Common Cauſe) we now, after our ſixty Years Miſtakes, find *France* really increaſed to that dreadful Power it never had before the Revo-

* Book XXII. Vol. XIII. p. 69, 70.

lution,

lution, and we are forced to engage and give our Money againſt thoſe very *Germans* we have ſo long called our natural Allies, and the engaging with them in the Common Cauſe, for it is ſtill called the Common Cauſe, though we are now on the direct contrary Side.

3. As to the comparative *flouriſhing* Condition of theſe Nations under the *Stuarts*, after the Reſtoration, and ſince the Revolution, for I preſume what is ſaid before will be ſufficient as to what paſſed during King *James* I. and *Charles* I. and that of the Civil Wars to give the Preference to the former; to avoid Offence, I ſhall give the Firſt from the before-mentioned Mr. *Ralph*, no Friend to the *Stuarts*, as follows.

* In thoſe Times ſuch as had Money employed it in Trade, and the modern Method of lending it to the Publick, in order to make a Livelihood of the publick Neceſſities, was found impracticable; and at the End of King *Charles* II.'s Reign, he has theſe Words.

† War, it is true, is not the Element of a trading Nation, and while the People in Spite of themſelves, were thus preſerved in Peace and Plenty, and inſtead of being exhauſted with burthenſome Taxes, and expoſed to Dangers, Loſſes, and all the other Calamities incident to that tragical State, they found themſelves at Leiſure to purſue their Commerce wherever Ships could ſail. And ſo good a Uſe did they make of both, that never were our Manufactures in a more flouriſhing Condition; never were the Poor better provided for; never were our Exportations larger; never were our Returns more profitable,

* Page 60. † Page 844.

England

England had her full Meaſure of Happineſs, as far as it depended on Wealth, and the full Enjoyment of it.

As to what has paſſed ſince the Revolution I ſhall only quote from two noted Authors, and firſt from,

Lord *Bolingbroke*, who ſays,

A Rage of warring poſſeſſed a Party in our Nation till the Death of the late Queen, which confirmed the Beggary of our Nation, which began as early as the Revolution; and the Rage of Negotiating ſince has been as chargeable in its Proportion; far from paying our Debts contracted in War, they continue much the ſame after twenty-three Years of Peace.

The other Gentleman is one well known in the Miniſtry, who dedicated his Book to Mr. *Pelham*, that the late Miniſtry, and this Gentleman aſſerts and proves, that * the whole national Debt upon the 31ſt of *December* 1749, amounted to 72,762,166 l. 3 s. 8 d. ¾ exclusive of any new Debt upon the Navy, or any other Head of Service.

A Sum far exceeding the Apprehenſions even of thoſe, who, in our late Conteſts, prognoſticated the worſt for the Publick.

No Wonder if in theſe Circumſtances, Trade bleeding at every Vein, had not Strength to ſupport heavier Loads than ever were laid upon the Shoulders of this Nation.

The Tenant can no longer ſupply an Advance of Taxes out of his declining Stock, and inſtead of that good Claſs of Men, the peculiar Boaſt and antient Strength of this Country, the *Wealthy, Honeſt, and ſturdy Yeomen*, a *Race* ſucceeds

* Conſiderations on reducing the Land Tax, Pref. p. 4.

of

of *puny*, *abject Wretches*, tamed by Want into Servitude.

With the *Yeomen*, the *middle Gentry* of ſmall landed Eſtates, ſeem haſtening to *Annihilation*; the few remaining are poſſibly the moſt miſerable Beings amongſt us. And thoſe Taxes which have near devoured their little Subſtance have, in no inconſiderable Degree, impair'd the Poſſeſſions of the greateſt.

In this Situation, therefore, the Apprehenſion of Men may yet go farther, and tranſport them to a Time, when, after having appropriated every Thing fundable, new Expences may become neceſſary; what the Effect would be, imports us all to conſider, *for it regards us all—a ruined Credit*, *total Stagnation*, *univerſal Bankruptcy*.

To this wretched Condition this Miniſterial Writer ſhews we are brought to, at the ſame Time we were told from the T—, what a *flouriſhing Condition* we were *in*, and our late Diſaſters are too well known to want to be named, and too melancholy to be repeated.

Laſtly, as to what concerns Religion.

The earneſt Deſires of King *James* I. and King *Charles* I. were to eſtabliſh the ſame Church Principles and Government in both Nations, which occaſioned the great Outcry againſt King *James*, and the Rebellion againſt King *Charles*; and they both preferred very great and good Biſhops in general.

And I preſume no one will pretend to ſet the Religion in the Rebellion in Compariſon of thoſe two Reigns.

* Ibid. p. 21.

From

From the Reſtoration to the Revolution theſe Churches ſhone in their greateſt Luſtre, their Biſhops and Clergy in general were Orthodox in their Principles, and regular in their Practice, truly learned, and faſt Friends to our Conſtitution; of which I ſhall only mention the undaunted Behaviour of the Biſhops in King *James* II.'s Time, in ſo nobly ſtanding on the Defence of the Proteſtant Religion, and Liberties of *Engliſhmen*, when they were perſuaded they were in Danger.

After the Revolution moſt of theſe very Biſhops were deprived by a Lay Authority, and left to be ſtarved by our pretended Proteſtant Deliverer; and the whole Epiſcopal Church of *Scotland* given up to the cruel Mercy of the perſecuting Preſbyterians; and as to King *William*'s Reign I ſhall give the Account of it from his ſo great Applauder Biſhop *Burnet*.

'The King (ſays he) lived out of Town at '*Kenſington*, and his chief Confidents were *Dutch*. 'He took no Notice of the Clergy, and ſeemed 'to have little Concern in Matters of Church, 'or of Religion; and at this Time Atheiſts and 'Deiſts, as well as *Socinians*, publiſhed Books 'againſt Religion in general, and more parti-'cularly againſt the Myſteries of our Faith: 'Theſe expreſſed great Zeal for the Govern-'ment, which gave a Handle to People to 'report, That the King and thoſe about him 'had no Regard to Religion, or to the Church 'of *England*; and that it was commonly ſaid *, 'That he loved no *Engliſhman*'s Face or his 'Company.'

What Improvements in Impiety we have ſince made is too viſible to need any Proof; how-

* *Hiſtory of his own Times*, Vol. II. p. 240.

ever, I ſhall juſt mention what Mr. *Whiſton* ſays on the Occaſion, who was ſo favoured by the Great at Court after the Death of Queen *Anne*.

* Indeed if our Church goes on to degenerate from Chriſtianity a little longer and deeper, ſhe will be ſo far from being the *Glory* and *Bulwark* of the Reformation, as ſhe has formerly been; ſo far from deſerving the high Character which has been frequently given to her *of the beſt conſtituted Church in the World*, that ſhe will be the moſt corrupt and diſorderly among them all, and will be only fit for a Re-union with the Popiſh Anti-Chriſtian Churches, and inſinuates that the Qualifications to recommend for Biſhopricks are; the preaching Court Politicks, the gaining Votes in Elections of Parliament Men for the Court; the complying with Princes and their Miniſters, and even † ſometimes with ill Women at Court, and the like.

And now,—If *real Facts* are to be preferred to *notorious Falſities*; *Wealth* and *Peace* in a trading Nation to *War* and *Poverty*; and the true Honour and Intereſt of our own Country to the imaginary or real Advantage of other Nations; and if our Religion and excellent Church, be to be preferred to perſecuting *Preſbytery* or open *Infidelity*; and if there be any *Gratitude due* for the greateſt Favours and Indulgences granted to any People, the *Memory* of the *Stuarts* will be had in the higheſt Eſteem and Veneration, by all who have any Regard for our Conſtitution, or any real Love for our Nation.

I mention not their private excellent Qualities, in which they were equalled by few of the Sons

* Memoirs, p. 269. † P. 547.

of

of Men, ſome of which are mentioned elſewhere *, and may probably ſoon be publiſhed again; and the following † Numbers will not only eſtabliſh the Propoſitions before-mentioned, but alſo give the Reader a true Account of the Nature of our Conſtitution, and of the three Eſtates, *viz.* Lords Spiritual, Temporal, and Commons; and ſhew, that the imagining the King to be one of the Three Eſtates is really a Commonwealth Notion. and what is ſaid to have made *Baxter* a Rebel; and I hope the Reader will alſo meet with a Variety of other Things to entertain or inſtruct him.

I ſhall conclude with the Remark made by Mr. *Hume*, that the extraordinary Supplies granted by Parliament to King *James* I. amounted one Year with another to 30000 *l. per Ann.* and with his Obſervation: 'That ‡ the Gentry too, of that Age, 'were engaged in no Expence, except that of 'Country Hoſpitality; no Taxes were levied, no 'Wars waged, no Attendance at Court expected, 'no Bribery or Profuſion required at Elections; 'could human Nature ever reach Happineſs; 'the Condition of the *Engliſh* Gentry, under ſo 'mild and benign a Prince, might merit that 'Appellation, which with ſome Allowance for the Difference of Times and Circumſtances, may be equally applied to the other three *Britiſh* Monarchs of the *Stuart* Line.'

* See *True Briton*, Vol. V. No. ult.

† The Numbers of the *True Briton* mentioned, are Vol. I. N°. 10, 20, 22, 23, 24, 25.

‡ *Hume*'s Hiſtory, Vol. I. p. 124, 125.

ERRATA.

Title Page, for Three-Pence, *read* Four-Pence. Page 5. line ult. for then, *read* that.

BOOKS wrote by the Author of *The True Briton.*

THE True Briton, in Five Volumes, now at 3 s. each Volume.

The Law of laſt Wills and Teſtaments, and The Truth of Chriſtianity and Divine Right of Epiſcopacy, with the Nature of Faith and Reaſon; with a ſhort Defence of the Two Royal Brothers, with Remarks on Reſiſtance, Allegiance, Poſſeſſion, Providence, &c. with a new Introduction. Price 1 s.

N. B. The Introduction may be had ſeparate, Price 3 d.

The Nature of Government in General, and of the *Engliſh* Hereditary Monarchy in Particular; with ſome Poems and Miſcellaneous Matters; with a new Introduction and ſhort Defence of the *Stuarts*. Price 1 s.

N. B. The Introduction may be had ſeparate. Price 4 d.

Obſervations on the National Debt and increaſing the Revenue and Sinking Fund. Price 6 d.

A Compaſſionate Addreſs to the High and Mighty in behalf of the poor diſtreſſed Priſoners. Price 3 d.

BL